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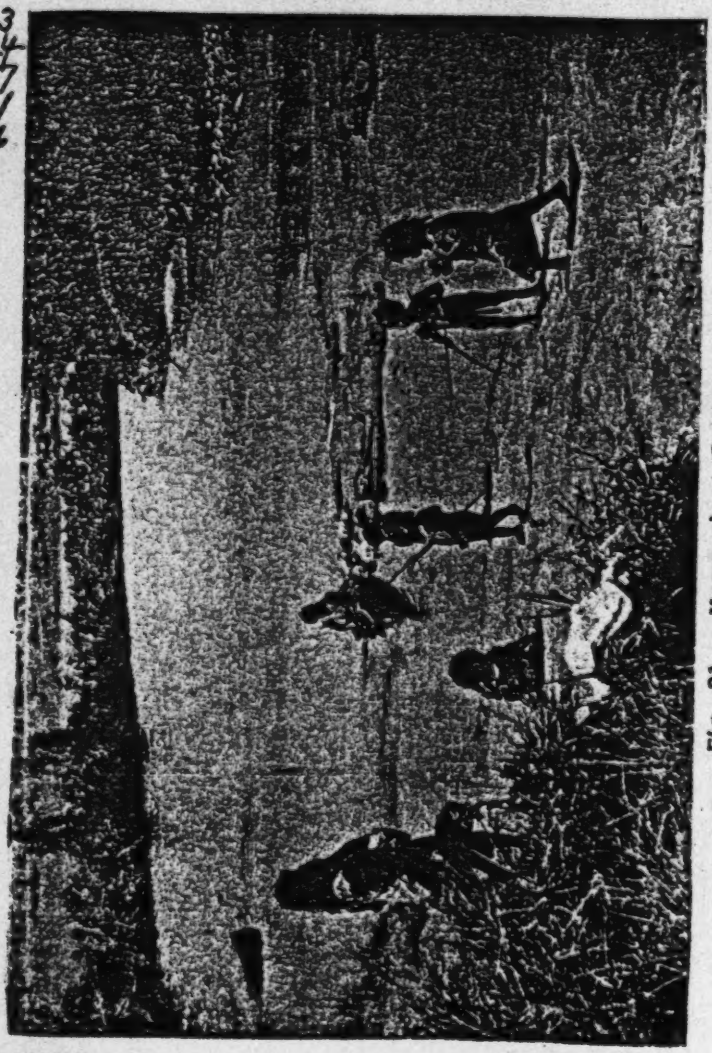

Fig. 81 — Kamarakoto Group.
The small children are playing while a woman washed clothes in the Aichá River.

834 With them, and of course this is well established as a general rule, clothes are
291 not worn because of modesty, but modesty arises from the use of clothes. Boys who had just started wearing loincloths would often remove them when swimming, but then if someone was around they would put a hand over the pubic region on emerging from the water and would turn their backs while donning the loincloth again.

291 No particular modesty is shown regarding other parts of the body. The
177 women would not visit us without dresses, but it was evident that the motive was not modesty but pride. A dress is not primarily a covering, but an ornament, a sign of prosperity, and an emblem of the desire to appear civilized and sophisticated to us. They have not yet been worn for sufficient time to induce the feeling that the parts that they cover (and that the native apron does not)
[853] are shameful or should be covered on moral grounds. They are so made as not effectively to conceal the breasts and women's dresses are, indeed, purposely made not to cover the breasts closely, for the practical reason of leaving the breast easily available to an infant, the dress never being removed or especially opened for this purpose. No man ever hesitated to remove any and all of his clothing, if he had any, except his loincloth, or to visit us if he had no other clothing. This less insistence, as compared with the women, on having European clothing betokens less pride, not that the clothing is less desirable as a symbol of what they believe to be progress, but mainly that male clothing is
[301] considered (and is in fact) less decorative. Similarly few women would think of appearing in society without as full a complement of necklaces and other ornaments as possible, while the men, not entirely above such frippery, considered it far less essential to their dignity and importance.

Cleanliness.

364 Within broad limits, the Kamarakotos are clean people. There is no great accumulation of refuse around the houses, partly because their diet produces little garbage and partly because they are reasonably careful to clean
[171] away what little refuse there is. A Kamarakoto settlement is not entirely odorless but certainly has none of the nauseous stench so often mentioned by travelers as heralding approach to an Indian village in other parts of South America.[226]
● 296 They do not mind a considerable amount of dirt on their clothing, but periodi-
515 cally do wash all clothing, getting it quite clean by pounding and strenuous effort and bleaching it in the sun.[227] They live near streams that are safe for bathing and all enter the water freely and wash themselves at frequent intervals so that their persons are usually remarkably clean.

226, 227 [see footnotes on p. 333, category 116 - Analysis]

171 escape the clear evidence that many Caribs did eat human flesh and hence, in
266 any acceptable definition of the word, were indeed cannibals. It is evident that this was seldom or never a regular item of diet but took place under definite, ritual circumstances, and it is probable that it was never a universal practice common to all the highly diverse Carib tribes. The question is academic here, since the Kamarakotos and their closer allies certainly never eat human flesh now and have no memory or legends of such a practice.

15 224. This and the contrary statement regarding the Indians are supported
114 by the expert opinion of my wife, Dr. Roe, who is a clinical psychologist.

155 225. It would not be proper to expand or to argue these statements here,
171 but it should be added as confirmatory evidence that among allied Indians who
158 have been in close contact with missionaries of various sects there are occasional clearly neurotic tendencies and cases.

364 226. We later saw Taurepanes, under much stronger "civilized" influence,
177 living in dirt such as would not be tolerated by a Kamarakoto.

122 227. Kamarakoto women did our washing during our stay and got it as
● 296 clean as a laundry would, although with some extra wear. That their own clothing was usually rather dirty may, indeed, have been due in some degree to their spending so much time on ours.

273 228. It seems, moreover, certain that the sexual excesses said to accom-
288 pany Indian drinking bouts among other tribes do not occur here.

202 229. The Kamarakotos use no means of signaling, by drums, fire, or
[101] otherwise. They told me, with evident admiration, that traveling parties of
[484] Arekunas (i.e. any of the Indians closely related to the Kamarakotos but not recognized as belonging to this tribe) communicate advance notice of their number, destination, and time of arrival by setting fires, but that they do not know this art. Travelers confirm the use of fire-signals among allied tribes, although the Kamarakotos may have exaggerated the extent and explicitness of such messages.

171 230. This practice of burning the sabanas is as common in northern
372 Venezuela as it is in Kamarata and is pursued even in Caracas, where it is a
311 source of much annoyance and some real loss and danger. Is it possible that this very unfortunate Venezuelan habit is another heritage from the Indians? In the cattle country it is rationalized by saying that it improves the pasturage (but Pittier has shown that the exact opposite is true) and reduces the number